

MM

Presented to the Museum
by Sir Leicester Harmsworth

34. C. 20

Col W.C.M. 15 Dec 1871

Reading

1019. C. 25



A WIFE. 2

Now
THE WIDOW
OF

SIR THO: OVERBURY.

Being

A most exquisite and singular Poem
of the choise of a Wife.

WHEREVNTO ARE ADDED
many witty Characters, and conceited
Newes, written by himselfe and other
learned Gentlemen his
friends:

*Dignum laude virum musa vetat mori,
Cælo musa beat. Hor: car: lib. 3.*

The fourth Impression, enlarged with more Characters,
than any of the former Editions.

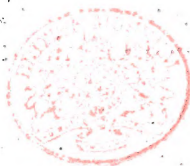
LONDON

by G. Eld, for Lawrence Lisle, and are
sold in Bowles Church-yard, at the

William
5
Rings

all
a wife

William Shippon
his Book 1859
August 4th





THE PRINTER TO *the Reader.*

THY ignorance may challenge liberty enough, not to relish the deep Art of Poetry: because opinion makes thee obstinate; and rude tradition hath taught thee nothing but an abuse of knowledge. For when thou readest a quaffing fellowes barbarisme, a worthy-written stile in Tragedies, & a collusive flourish onely fronted with the name excellent; thou ouer-lookst them al with the vsual cōtempt or aspersiō of friuolous, and fantastick labours, putting no difference betwixt the horse pictured on a signe-post, and the curious limbd *Pegasus*: But the age giues one comfort in extremitie, that as there is a *Lizard* which assailes; so is there one, which wonders at the maiesty of man: sure I am if any shall neglect, nay not commend the worth

TO THE READER.

it proceeds from nice criticisme) bee well excluded as a churlish retainer to the Muses;) if from a direct plaine dealing) hee must be degraded for insufficiencie. For had such a volume beene ex- tant among the ancient Romanes, though they wanted our easie conseruations of wit, by printing; yet would they rather, & more easily, haue committed the sense hereof to brasse, and Cedar leaues, then let such an Author, haue lost his due ~~eternitie~~. If to conuerse with a creature so amiable, heere described, be thought more then difficult, let then the contemplation of it bee admirable, which hath expressed the soule in so compact a forme of body. The surplufage, that now exceeds the last edition, was (that I may be honestly impartiall) in some things only to be challenged by the first Author, but others now added, (little inferior to the residue) being in nature answerable, & first transcrib'd by Gentlemen of the same qualitie, I haue vpon good inducements, made publike with warrantie of their and my own credit. Not doubting therefore to bee doubly discharged, both by the verdict of conscience and the well-deserued thanks of all iudicious Readers, I bid you euery one farewell, May 16. 1614.

2
A MORNING-SACRIFICE
to the Author.

THe onely curse or blessing that betides
To men, (made doubtfull) by their beauteous brides,
Could neuer (being apparent) satisfie
The full enioyer, with satietie
Of confidence, to call them good, or bad,
So much; as this good worke (which chiefly had
A faire creation, to create a new
The soule of some, and to confirme some few)
Hath rescued shamelesse iudgement from the suit
Of meere opinion, and speakes absolute.
This widdow booke then, wife to rauish'd skill,
Married and made by the most maiden quill
Of one, not lost to her, though she to him,
Hath leaue to liue thus single; richly trim,
Yet neuer to be challeng'd; being so chaste
In puritie, and not to be imbrac't
Without the reuerence of her wedlocks loue;
Which when thou seem'st vnwilling to approue
Scorne a compleat faire woman; and so grudge
Because thou hast no libertie to iudge.
Nor, let the g'orious confidence presume
To make this Lady plyant, through perfume
Of powdred phrase, and robes, or complement;
For though on pilgrimage thy learning went
In quest of such a wonder, yet thy paines
Were lost, although thy lab'ring suit obtaines:
For woman (in the abstract) hath no more
Then hath the wife, the widdow, maiden, whore,
And altogether; therefore thou hast none,
Except thy labours purchase such a one:
Which (to haue said) they all agreed in *Enc*
Is all enough; if iecalous man beleeue,

Briefe Panegyrickes to the
Authors praise.

To the Booke.

EXpos'd to all thou wilt lesse worthy seeme
I feare : wiues common, all men disesteeme ;
Yet some things haue a differing fate : some fret
We doubt in wares which are in corners set :
Hid medals rust, which being vsd grow bright ;
The day more friendeth vertue then the night. (good,
Thou though more common, then maist seeme more
I onely wish thou maist be vnderstood.

G. R.

TO make a wife of Wit, or meere Philosophie,
And deck her vp with flowers of sweetest poesie,
Is no hard taske, but such a one of flesh to finde
Would weary all the wits and bodies of mankind :
Since worse must serue the turn, then men must be con-
To take such as they finde, not such as they inuent. (tent

T. B.

WELL hast thou said that woman should be such ;
And were they that, had but a third as much
I would be married too : but that I know
Not what she is, but should be thou dost shew :
So let me praise thy worke, and let my life
Be single, or my widow be thy wife.

Of the choise of a Wife.

IF I were to chuse a Woman,
As who knows but I may marry,
I would trust the eye of no man
Nor a tongue that may miscarry:
For in way of loue and glory
Each tongue best tels his own storie.

First to make my choice the bolder
I would haue her child to such
Whose free vertuous lines are older
Then antiquitie can touch,
For tis seldome scene that bloud
Gines a beauty great and good.

Yet an ancient stocke may bring
Branches I confesse of worth,
Like rich mantles shadowing
Those descents that brought them forth,
Yet such hisls though gilded shew
Soonest feeles the age of snow.

Therefore to preuent such care
That repentance soone may bring,
Like Merchants I wold chuse my ware,
Vse-full good, not glittering.
He that weds for state or face,
Buyes a horse to loose a race.

Yet I would haue her faire as any,
But her owne not kist away:
I would haue her free to many
Looke on all like equall day,
But descending to the Sea,
Make her set with none but me.

If she be not tall tis better,
For that word, A goodly woman,
Prints it selfe in such a letter
That it leaues vnstudied no man;
I would haue my mistresse grow
Onely tall to answere no.

Yee I would not haue her loose
So much breeding as to sing
Vnbecomming scorne on those
That must worship euery thing.

Let her feare loose lookes to scatter,
And loose men will feare to flatter.

Children I would haue her beare
More for loue of name then bed,
So each child I haue is heire
To another maidenhead;

For she that in the act's afraid
Euery night's another maide.

Such a one as when shee's woo'd
Blushes not for ill thoughts past,
But so innocently good

That her dreames are euer chaste;
For that Maide that thinks a sin
Has betraid the fort shee's in.

In my visitation still

I would haue her scatter feares,

How this man, and that was ill;

After protestations teares;

And who voves a constant life

Crownes a meritorious wife.

When the Priest first gines our hands,

I would haue her thinke but thus:

In what high and holy bands

Heauen, like twins, bath planted vs,

That like Aarons rod together

Both may bud, grow greene, and wither.

FINIS

THE METHOD.

First of Marriage, and the effect thereof. Children. Then of his contrary, Lust; then for his choice. First his opinion negatively, what should not bee: the first causes in it, that is, neither Beauty, Birth, nor Portion. Then affirmatively, what should be, of which kind there are foure: Goodnesse, Knowledge, Discretion, and as a second thing Beauty. The first which is absolutely good, the other being built upon the first. As likewise to come so. Then the application of that woman by love to himselfe, which makes her a wife. And lastly the obligation of a wife; Finesse.

A Wife.

Each Woman is a briefe of Woman-kind; And doth in little euen as much containe; As, in one Day and Night, all life we find; Of either, More, is but the same againe; God frauld Her so, that to Her Husband, She, As *Eue*, should all the World of Women be.

So fram'd he Both, that neither power he gaue, Vse of themselves, but by Exchange, to make Whence in their Face the Faire no pleasure haue, But by reflexe of what thence other take: Our Lips in their owne Kisse no pleasure find, Toward their proper Face, our Eyes are blind.

So God in *Eue* did perfit Man, begun, Till then, in vaine much of himselfe he had, In *Adam* God created onely one, *Eue*, and the world to come, in *Eue* he made; We are two buffes, whiles each from other straes, Both barren are; Loyn'd both their like can raise.

A Wife.

At first both *Saves* were in *Man* combin'de,
Man, a *Shée-man* did in his body breede;
Adam was *Eve*, *Eve* Mother of Mankind,
Eve from *Line-flesh*, Man did from *Dust* proceede,
One thus made *two*, *Marriage* doth revnite,
And makes them both but *one Hermaphrodite*.

Adam did but the *well-being* of his life
From *woman* take, her *Being* she from *Man*;
And therefore *Eve* created was a *Wife*,
And at the end of all, her *See* began:

Marriage their object is; their *Being* then,
And now *Perfection*, they receive from *Men*.

Marriage, to all, whose ioyes *two parties* be,
And doubled are by being parted so,
Wherein the very *affliction* *Chastity*,
Whereby *two Soules* in *one Body* goe,
It makes *two one*, whiles heere they living be,
And after death in their *Posteritie*.

God to each *Man* a prime *Woman* gave,
That in that *Center* his desires might stave,
That he a *comfort* like himselfe might have,
And that on her his like he might imprint.

Double is *Womans use*, part of their end
Doth on their *Age*, part on the *sex* depend.

We are but *part of Time*, yet cannot dye,
Till we the world a *fresh supply* haue lent,
Children are *Bodies* sole *Eternity*;
Nature is *Gods*, *Art* is *Mans* instrument.

Now all *Mans Art* but onely dead things makes,
But heerein *Man* in things of *life* partakes.

A Wife.

For wandring *Lust* ; I know tis infinite
It still *begins*, and addes not more to more,
The *guilt* is euerlasting, the *delight*,
This instant doth not feele of *that* before.
The *taste* of it is onely in the *Sense*,
The *operation*, in the *Conscience*.

Woman is not *Lusts* bounds, but *Woman-kind*,
One is *Loves* number, who from that doth fall,
Hath lost his hold, and no *new rest* shall find,
Vice hath no meane, but not to be at all;
A *Wife* is that *enough*, *Lust* cannot finde;
For *Lust* is still with *want*, or *too much* pinde.

Bate *lust* the Sin, my share is eu'n with his,
For *Not to lust*, and *so Enioy* is one:
And More or Lesse past, *equal* Nothing is,
I still haue *one*, *Lust* *one* at *once* alone:
And though the Woman often changed be,
Yet *Hee's* the same without variety.

Marriage our *lust* (as twere with *fuell* fire)
Doth, with a medicine of the same, allay;
And not forbid, but *rectifie* desire.
My *selfe* I cannot chuse, my *Wife* I may:
And in the choyce of *Her*, it much doth lie,
To mend my *selfe* in my *Posterity*.

Or rather let me *Loue*, then *be in loue*;
So let me chuse as *Wife* and *Friend* to finde,
Let me forget hir *Sex* when I *aproue*,
Beasts likenesse lyes in *shape*, but *ours* in *minde*:
Our *Soules* no *Seare* haue, their *Loue* is cleane,
No *Sex*, both in the better part are *Men*.

A Wife.

But Physicke for our *left* their *Bodies* be,
But matter fit to shew our *Love* upon,
But onely *Shells* for our *posterity*,
Their *soules* were giu'n lest man should be alone;
For, but the *Soules*, *Interpreters*, *words* be,
Without which *Bodies* are no *Company*.

That *goodly frame* we see of *Flesh* and *blood*,
Their *Fashion* is, not *weight*; it is I say
But their *Laye-part*, but well *digested food*,
Tis but *twixt Dust*, and *Dust*; *Life's* *middle way*;
The worth of it is nothing that is *seene*,
But onely that it holds a *Soule* within.

And all the carnall *Beauty* of my *Wife*,
Is but skin-deep, but to *two Senses* knowne;
Short euen of *Pictures*, shorter *liu'd* then *Life*,
And yet the *loue* suruiues that's built thereon.
For our *Imagination* is too high,
For *Bodies* when they meet to *suffice*.

All *Shapes*, all *Colours* are alike in *Night*,
Nor doth our *Touche* distinguish *tan* or *faire*,
But mans *imagination*, and his *sight*,
And those, but the first weeke, by *Custom* are
Both made alike, which differed at *first view*;
Nor can that difference, *Absence* much renew.

Nor can that *Beauty* lying in the *Face*,
But meerely by *imagination* be
Enioy'd by vs in an *inferior place*.
Nor can that *Beauty* by *enjoying* we
Make *ours* *broome*, so our *desire* grows tame:
We changed are, but it remains the same.

A Wife.

Birth, lesse then *beauty*, shall my *reason* blinde,
Hir *birth* goes to my *Children*, not to me.
Rather had I that *active* gentry finde,
Virtue, then *passive* from her Auncestry;
Rather in *her* *aline* one vertue see,
Then all the rest dead in her *Pedegree*.

In the Degrees, hig hrather be she plac't,
Of *Nature* then of *Art* and *Pollicy*.
Gentry is but a *relique* of Time-past,
And *Loue* doth onely but the *present* see; (same,
Things were first made, then *words*. She were the
Wish, or *withous*, that *title* or that *name*.

As for (the oddes of *Sexes*) *Partian*;
Nor will I shun it, nor my ayme it make.
Birth, *Beauty*, *Wealth*, are nothing worth alone,
All these I would for good *Additions* take,
Not for *Good Parts*; those *two* are ill combinde,
Whom any *third* thing from *thēselues* hath ioyn'd.

Rather then these, the obiect of my *Loue*
Let it be *Good*, when these with vertue go,
They (in themselves *indifferent*,) vertues proue.
For *Good* (like *Fire*) turnes all things to be so.
Gods Image in Her Soule, O let me place
My Loue vpon, not *Adams* in Her Face.

Good, is a fairer attribute then *White*,
Tis the *Mind's beauty* keeps the *other* sweete:
That's not still one, nor mortall with the light,
Nor glasse, nor painting can it counterfeit,
Shees truly faire, whose *beauty* is *unscene*
Like *heav'n* faire *fight-ward*, but more fair *within*.

A Wife.

By Good I would haue Holy vnderstood,
So God Shee cannot loue, but also me
The law requires our words, and deeds be good,
Religion euen the Thoughts doth sanctifie:
And she is more a Maide which ranisb't is,
Then She which onely doth but wisb amisse.

Lust onely by Religion is withstood,
Lusts obiekt is aliue, his strength within,
Morality resists but in cold blood,
Respect of Credit feareth shame not sin.
But no place darke enough for such offence
She findes, that's watch't by her owne Conscience.

Then may I trust Her Body with her Mind.
And, thereupon secure, neede neuer know
The pangs of Ielousie: and loue doth finde
More paine to doubt her false, then know her so;
For Patience is of euills that are knowne,
The certaine Remedy; but Doubt hath none.

And be that thought once stir'd 'twill neuer dye,
Nor will the greefe more milde by Custom proue;
Nor yet amendment can it fatisfie,
The anguish more or lesse is as our loue:
This misery doth Ielousie ensue,
That we may proue her false, but cannot True.

Suspicion may the will of Lust retrain,
But Good preuents from hauing such a will,
A Wife that's Good, doth Chaste and more containe,
For Chaste is but an Abstinence from ill:
And in a Wife that's Bad, although the best
Of qualities; yet in a Good the least.

A Wife.

To barre the meanes is *Care*, not *Ielousie*.
Some *lawfull* things to be auoyded are,
When, they *occasion* of *unlawfull* be,
Lust ere it hurts is best describe as *farro*.

Lust is a sinne of *two*; he that is sure
Of *either* part, may be of *both* secure.

Giue me next *Good* an *vn**derstanding* *Wife*,
By Nature *wife*, not *learned* by much *Art*,
Some *knowledge* on *Hir*side will all my life
More scope of *Conuersation* impart,
Besides, Her inborne *vertue* fortifie.
They are most firmly good, that best know why.

A *passiue* *vn**derstanding* to conceiue,
And *Iudgement* to discerne, I wish to finde,
Beyond that, all as hazardous I leaue,
Learning and *pregnant wit* in Woman-kinde,
What it findes malleable maketh fraile,
And doth not adde more *ballaste*, but more *saile*.

Bookes are a part of mans prerogatiue,
In formall Incke they *Thoughts* and *Voyces* hold,
That we to them our solitude may giue,
And make *Time-present* trauaile that of *old*.
Our Life, *Fame* pecceth longer at the end,
And *Bookes* it farther backward doe extend.

Domesticke Charge doth best that *Sex* besit,
Contiguous buisnesse, so to fixe the Minde,
That *Leasure* space for *Fancies* not admit:
Their *Leasure* tis corrupteth *Woman-kinde*,
Else being plac'd from many vices free,
They had to heau'n a shorter cut then we.

A Wife.

As good, and knowing, let her be Discreet,
That to the others weight, doth Fashion bring,
Discretion doth consider what is Fa,
Goodnesse but what is lawfull, but the Thing
Not Circumstances; Learning is and wis,
In Men but curious folly without it.

To keepe their Name when 'tis in others hands
Discretion asks, their Credit is by fa
More fraile then They, on likely hoods it stands,
And hard to be desproud Lust's slanders are
Their Carriage, not their Chastity alone,
Must keepe their Name chaste from inspiration.

Womens Behaviour is a sure wa
Then is their No: Th fa doth day
Without denying, thereby kept they are
Safe eu'n from Hope; in part to blame is she,
Which hath without cause bin onely tride,
He comes too neere, that comes to be denide.

Now since a Woman we to M are,
A Soule and Body, not a Soule alone;
When one is Good, then be the other Faire,
Beauty is Health, and Body both in one,
Be She so faire as change can yeeld no gaine,
So faire, as She most Women else containe.

At least so Faire let me imagine Her,
That thought to me is Truth; Opinion
Cannot in matter of opinion erre;
With no Eyes shall I see her but mine,
And as my Fancy Her conceiues to be,
Euen such my Senses both, do Feelt, and See.

A Wife.

The *Face* we may the *seate of Beauty* call,
In it the relish of the rest doth lye,
Nay eu'n a figure of the *Minde* withall:
And of the *Face* the *Life* moues in the *Eyes*;
No things else being *two* so like we see,
So like, that they *two* but in *Number* be.

Beauty in *decent shape*, and *Colours* lies,
Colours the *matter* are, and *shape* the *Soule*;
The *Soule* which from no single part doth rise,
But from the iust proportion of the *whole*,
And is a meere *spirituall harmony*,
Of eu'ry part vnitied in the *Eye*.

Loue is a kind of *Superstition*,
Which feares the *Idoll* which it selfe hath fram'd;
Last a *Desire*, which rather from his *owne*
Temper, then from the *object* is enflam'd;
Beauty is *Loues* *object*, *Woman* *Lust*; to *gaine*
Loue, *Loue* *Desires*; *Lust* onely to *obtaine*.

No circumstance doth *Beauty* beautifie,
Like gracefull *Fashion*, native *Candour*,
Nay eu'n gets pardon for *Deformity*;
Art cannot it *boger*, but may *encrease*,
When *Nature* had fixt *Beauty* perfect made,
Something she left for *Motion* to *waide*.

But let that *Fashion* more to *Modesty*
Tend, then *Assurance*; *Modesty* doth set
The face in his iust place, from *Passions* free,
Tis both the *Minds*, and *Bodies* *Beauty* met,
But *Modesty*; no vertue can we see;
That is the *Faces* onely *Cheerity*.

Where *goodness* failes, twixt ill and ill it stands;
Where tis that *Women* though they weaker be,

A Wife.

And their desires more strong, yet on their hands
The *Chastity* of men doth often lie:

Lust would more common be then any one,
Could it like other sinnes be done alone.

All these good parts a *Perfect woman* make,
Adde *Love* to me, they make a *Perfect Wife*,
Without *Hir Love*, *Hir Beauty* should I take
As that of *Pictures*, dead, *That* gives it life:
Till then *Her Beauty* like the *Sunne* doth shine
Alike to all; *That* makes it onely mine.

And of that *Love*, let *Reason* Father be,
And *Passion* Mother; let it from the one
His *Being* take, the other his *Degree*;
Selfe-love (which second *Loves* are built vpon),
Will make me (if not *Her*) her *Love* respect;
No man but fauours his owne worths effect.

As *Good*, and *wife*, so be the *Gift* for me,
That is, To *will*, and *Not* to *will* the same,
My *Wife* is my *Adopted-Selfe*, and *She*
As *Me*, so what I *loue*, to *Love* must frame.
For when by *Marriage* both in one concur,
Woman conuerts to *Man*, not *Man* to *her*.

The Authors Epitaph.

The span of my daies measur'd here I rest,
That is my body; but my soule his guest
Is hence ascended, whither, number Time,
Nor Faith, nor Hope, but onely *love* can climb;
Where being now in lightn'd, *She* doth know
The truth of all men argue of below:
Onely this dust doth here in *Pawne* remaine,
That when the world dissolues she come againe.



CHARACTERS,

OR

VVitty Descriptions of the Properties of sundry persons.

A good Woman.

A Good Woman is a comfort, like a Man. Shee lacks of him nothing but heat. Thence is her sweetnesse of disposition, which meetes his stoutnesse more pleasantly; so wooll meets Iron easier then Iron, and turns resisting into embracing. Her greatest learning is Religion, and her thoughts are on her owne Sex, or on men, without casting the difference. *Dishonesty* neuer comes neerer than her eares, and then wonder stops it out, and saues vertue the labour. She leaues the neat *youth* telling his *lustrous* tales, and puts backe the *Seruing-mans* putting forward with a frowne: yet her kindnesse is free enough to be seene; for it hath no guile about it; and her mirth is cleare, that you may looke through it, into vertue, but not beyond. She hath not behaviour at a certain, but makes it to her occasion. She hath so much knowledge as to loue it, and if she haue it not at home, she will fetch it; for this sometimes in a pleasant discontent shee dares chide her Sex, though she vse it neuer the worse. She is much within, and frames outward things to her minde, not her minde to them. She weares good clothes, but neuer better; for shee findes no degree beyond *Decency*. She hath a content of her owne, and so seekes not a Husband but findes him. She is indeede

C H A R A C T E R S.

deede most, but not much to description, for she is direct and one, and hath not the variety of ill. Now she is given fresh and aliue to a Husband, and she doth nothing more then loue him, for she takes him to that purpose. So his good becomes the businesse of her actions, and she doth her selfe kindnesse vpon him. After his, her cheefest vertue is a good Husband. For *She is He.*

A very Woman

IS a dow-bakt man, or She ment well towards him, but fell the two bowes short *strength* and *understanding*. Hir vertue is the hedge of *Modesty*, that keeps a man from climbing ouer into her faults. She simpers as if she had no teeth, but lippes, and she deuides her eyes and keepes halfe for her selfe, and giues th'other to her neat *youth*. Being set downe she casts her face into a platforme, which dureth the meale, and is taken away with the voyder. Her draught reacheth to good manners, not to thirst; and it is a part of their mystery not to professe hunger; but *Nature* takes her in priuate and stretcheth her vpon meat. She is *Marriageable* and *Fourescore* at once; and after she doth not liue but tarry. She reads ouer her face euery morning, & sometime blots out pale, and writes red. She thinks she is fair, though many times her opinion goes alone, and shee loues her Glasse and the Knight of the *Shame* for lying. She is hid away all but her face, and that's hang'd about with toyes and deuices, like the signe of a Tauerne to draw *Strangers*. If she shew more, she preuents desire, and by too free-giuing, leaues no *Gift*. Shee may escape from the Seruising-man, but not from the Chamber-maide. She commits with her eares for certaine, after that she may go for a *Maid*, but she hath been lyen within her vnderstanding. Her *Philosophy* is a seeming neglect of those, that be too good for her. Shee's a younger brother for her portion, but not for her portion of wit, that comes from her in a treble, which is still too big for it; yet her *Vanity* seldome matcheth her, with one of her owne degree, for then she will beget another Creature a *Beger*, and commonly if she marry better, she marries worse.

CHARACTERS

Shee gets much by the simplicity of her Sutor, and for a iest, laughs at him without one. Thus she dresses a husband for hir selfe, and after takes him for his patience, and the land adioyning, ye may see it, in a Seruingmans fresh *naery*, and his leg steps into an ynknowne stocking. I need not speak of his *garters*, the iassel shewes it selfe. If she loue, she loues not the man but the beast of him. She is *Salomons* cruell creature, & a mans walking consumption: euery candle she giues him, is a purge. Her chiefe commendation is, she brings a man to repentance.

Her next part.

Her lightnesse gets her to swim at top of the table, where her wry little finger bewrayes *caruing*; her neighbours at the latter end know they are welcome, and for that purpose shee quenctheth her thirst. She trauels to and among, and so becomes a woman of good entertainment, for al the folly in the Country, comes in cleane linnen to visit her; she breakes to them her greefe in sugar-cakes, & receiues from their mouths in exchange, many storres that conclude to no purpose. Her eldest Son is like her howsoeuer, and that dispraiseth him best: her vtmost drift, is to turne him foole, which commonly she obtaines at the yeares of discretion. She takes a iourney sometimes to her Neeces house, but neuer thinkes beyond *London*. Her *Devotion* is good cloaths, they carry her to Church, expresse their stufte and fashion, and are silent; if she be more deuout, she lists vp a certaine number of eyes in stead of prayers, and takes the Sermon and measures out a nap by it, iust as long. She sends Religion afore to *Sixty*, where she neuer ouertakes it, or driues it before her againe. Her most necessary instruments, are a *waiting-Gentlewoman*, and a *Chamber-maide*, she weares her Gentlewoman still, but most often leaues the other in her Chamber-window. Shee hath a little *Kennell* in her lap. and she smels the sweeter for it. The vtmost reach of her *Providence*, is the fatnesse of a Capon, and her greatest enuy, is the next Gentlewomans better gowne. Hir most commendable skil, is to make her husbands fustian beare her veluer. This she doth many times ouer, and then is deliuered to old age and a chaire, where euery body leaues her.

CHARACTERS.

A Dissembler

IS an essence needing a double definition, for he is not that he appears. Vnto the eye he is pleasing, vnto the eare not harsh, but vnto the vnderstanding intricate, and full of windings: hee is the *prima materia*, and his intents giue him forme: hee dyeth his meanes and his meaning into two colours: he baites craft with humilitie, and his countenance is the picture of the present dispositions. He wins not by battry, but vndermining, and his rack is soothing. Hee assures, is not allur'd by his affections, for they are the brokers of his obseruation. He knowes passion onely by sufferance, and resisteth by obeying. He makes his time an accomptant to his memorie, and of the humors of men weaues a net for occasion; the inquisitor must looke through his iudgement, for to the eye onely he is not visible.

A Courtier

TO all mens thinking is a man, and to most men the finest: all things else are defined by the vnderstanding, but this by the senses; but his surest marke is, that he is to be found only about Princes. He shielts; and putteth away much of his iudgement about the situation of his clothes. Hee knowes no man that is not generally knowne. His wit, like the *Marigold*, openeth with the *Sonne*, and therefore he riseth not before ten of the clock. Hee puts more confidence in his words than meaning, and more in his pronounciation than his words. *Occasion* is his *Cupid*, and hee hath but one receipt of making loue. He followes nothing but inconstancie, admires nothing but beauty, honours nothing but fortune, Loues nothing. The sustenance of his discourse is newes, and his censure like a shot depends vpon the charging. Hee is not, if hee be out of Court, but fish-like breathes destruction, if out of his

CHARACTERS.

owne element. Neither his motion, or aspect are regular, but he mooues by the vpper *Spheres*, and is the reflexion of higher substances. If you find him not heere, you shall in *Paules* with a pick-tooth in his hat, a cape-cloke, and a long stocking.

A golden Ass

IS a yong thing, whose Father went to the *Diuell*; hee is followed like a salt bitch, and lymb'd by him that gets vp first; his disposition is cut, and knaues rent him like tenter-hooks: he is as blind as his mother, and swallowes flatterers for friends. He is high in his owne imagination, but that imagination is a stone, and is raised by violence, descends naturally; when he goes, he looks who looks, if hee findes not good store of vaylers, hee comes home stiffe and seere vntill he be new oyled and watered by his husbandmen. Wherefoeuer he eats, he hath an officer to warne men not to talke out of his element, and his own is exceeding sensible, because it is sensuall; but hee cannot exchange a peece of reason, though he can a peece of gold. He is naught pluckt, for his feathers are his beauty, and more then his beauty, they are his discretion, his countenance, his All. Hee is now at an end, for hee hath had the wolfe of vaine glory, which hee fed vntill himselfe became the foode.

A Flatterer

IS the shadow of a foale. He is a good wood-man, for hee singlerh out none but the wealthy. His carriage is euer of the colour of his patient; and for his sake he wil halt or weare a wry neck. Hee dispraiseth nothing but pouertie, and small drinke, and praiseth his grace of making water. Hee selleth himselfe with reckoning his great Friends, and teacheth the present how to win his praises by reciting others gifts: hee is

ready

CHARACTERS.

ready for all employments, but especially before dinner, for his courage and his stomacke goe together. He will play any part vpon his countenance, and where he cannot be admitted for a counsellor, he will serue as foole. He frequents the court of wards and ordinaries, and fits these guests of *Toga virilis*, with wiues or whores. He entrenches yong men into acquaintance and debt bookes. In a word, he is the impression of the last terme, and will be so, vntill the comming of a new terme or termier.

An ignorant glory-hunter

IS an *insecta animalia*; for he is the maggot of opinion, his behaviour is another thing from himselfe, and is glewed and but set on. He entertaines men with repetitions, and returns them their own words. He is ignorant of nothing, no not of those things, where ignorance is the lesse shame. Hee gets the names of good wits, and vtters them for his companions. He confesseth vices that he is guiltlesse of, if they bee in fashion; and dares not salute a man in old clothes, or out of fashion. There is not a publike assembly without him, and he will take any paines for an acquaintance there. In any shew he will be ore, though he be but a whiffer or a torch-bearer; and beares downe strangers with the story of his actions. Hee handles nothing that is not rare, and defends his war-drope, diet, and all customs, with entitling their beginnings from Princes, great Souldiers, and strange Nations. He dares speake more then hee vnderstands, and aduenture his words without the reliefe of any seconds. He relates battels and skirmishes, as from an eye-witnes, when his eyes chee-uishly beguiled a ballad of them. In a word, to make sure of admiration, he will not for himselfe vnderstand himselfe, but hopes fame and opinion, will be the Readers of his Riddles.

CHARACTERS.

ATymist

IS a *newne* *Adiectiue* of the present tense. He hath no more of a conscience then Feare, and his religion is not his but the Princes. He reuerenceth a Courtiers Seruants seruant. Is first his own Slaue, and then whosoeuer looketh big; when hee giues he curseth, and when he sels he worships. He reads the statutes in his chamber, and weares the Bible in the streets: he neuer praiseth any but before themselues or friends; and mislikes so great mans actions during his life. His new-years gifts are ready at *Albalomas*, and the sute hee ment to meditate before them. He pleaseth the Children of great men, and promiseth to adopt them; and his curtesie extends it selfe euen to the stable. He straines to talke wisely, and his modesty would serue a Bride. Hee is grauitie from the head to the foote, but not from the head to the heart; you may find what place he affecteth, for hee creepes as neere it as may be, and as passionately courts it; if at any time his hopes are effected, he swelleth with them; and they burst out too good for the yessell. In a word, hee danceth to the tune of Fortune, and studies for nothing but to keep time.

An Amorist

IS a creature blasted or planet-stroken; and is the dog that leades blind *Cupid*, when he is at the best, his fashion exceeds the worth of his weight. Hee is neuer without verses, and muske comfects; and fights to the hazard of his buttons; his eyes are all white, either to weare the livery of his Mistris complexion, or to keep *Cupid* from hitting the blacke. Hee fights with passion, and looseth much of his blood by his weapon; dreames, thence his palenes. His armes are carelessly vsed, as if their best vse were nothing but embracements. He is vntruss and vnbuttoned, vngartred, not out of carelesnes,

CHARACTERS.

but care ; his farthest end beeing but going to bed. Sometimes hee wraps his petition in neatnes, but it goeth not alone, for then he makes some other qualitie moralize his affection, and his trimnes is the grace of that grace. Her fauour lifts him vp as the Sunne moysture ; when she disfauours, vnable to hold that happinesse, it falls down in teares, his fingers are his Orators, and he expresseth much of himself vpon some instrument. Hee answeres not, or not to the purpose ; and no maruell, for he is not at home. He scoocheth time with dancing with his Mistres, taking vp of her gloue, and wearing her feather ; he is confinde to her colour, and dares not passe out of the circuit of her memory. His imagination is a foole, and it goeth in a pied-coat of red and white ; shortly hee is translated out of a man into folly ; his imagination is the glasse of lust, and himselfe the traitor to his own discretion.

An affected Traveller

IS a speaking fashion ; hee hath taken paines to be ridiculous, and hath scene more then he hath perceiued. His attire speakes *French* or *Italian*, and his gate cries, *Behold me*. Hee censures all things by countenances, and shrugs, and speakes his own language with shame and lisping : hee will choake rather than confesse *Beere* good drink : and his pick-tooth is a maine part of his behauiour. He chooseth rather to be counted a *Spie*, then not a *Politician* : and maintaines his reputation by naming great men familiarly. He chooseth rather to tell lyes then not wonders, and talks with men singly ; his discourse sounds big but meanes nothing ; and his boy is bound to admire him howsoeuer. Hee comes still from great personages, but goes with meane. He takes occasion to shew Jewels giuen him in regard of his vertue, that were bought in *S. Martins*, and not long after, hauing with a *Mountebanks* method, pronounced them worth thousands, empaw-neth them for a few shillings. Vpon festiuall daies he goes to Court, and salutes without re-saluting : at night in an Ordinarie

CHARACTERS.

marie he confesseth the businesse in hand, and seemes as conuersant with all intents and plots, as if he begot them. His extraordinarie accompt of men is, first to tell them the ends of all matters of consequence, and then to borrow money of them; he offereth curtesies, to shew them, rather then himselfe humble. Hee disdaines all things aboue his reach, and preferreth all Countries before his owne. He imputeth his wants and pouertie to the ignorance of the time, not his own vnworthinesse: and concludes his discourse with a halfe period, or a word, and leaues the rest to imagination. In a word, his Religion is fashion, and both body and soule are gouerned by fame, he loues most voices aboue truth.

A Wiseman

IS the truth of the true definition of man, that is, a reasonable Creature. His disposition alters, alters not. He hides himselfe with the attire of the vulgar; and in indifferent things is content to be gouerned by them. He lookes according to nature, so goes his behaviour. His minde enioyes a continuall smoothesse, so commeth it, that his consideration is alwaies at home. Hee endures the faults of all men silently, except his friends, and to them hee is the mirrour of their actions; by this meanes his peace commeth not from fortune, but himselfe. He is cunning in men, not to surprise but keepe his owne, and beates off their ill affected humours, no otherwise then if they were flies. Hee chooseth not friends by the subsidie booke, and is not luxurious after acquaintance. He maintaines the strength of his body, not by delicacies, but temperance; and his minde by giuing it preheminance ouer his body. Hee vnderstands things not by their forme, but qualities; and his comparisons intend not to excuse, but to prouoke him higher. Hee is not subiect to casualties, for fortune hath nothing to doe with the minde, except those drowned in the body: but he hath diuided his soule, from the case of his soule, whose weaknes he

CHARACTERS.

assists no otherwise than comiseratiuely, not that it is his, but that it is. He is thus, and will be thus : and liues subiect neither to time nor his frailties ; the Seruant of vertue, and by vertue the friend of the highest.

A Noble Spirit

Hath surveyed and fortified his disposition, and conuerts all occurrences into experience, betweene which experience and reason, there is a marriage ; the issue are his actions. Hee circumscribes his intents, and seeth the end before hee shoot. Men are the instruments of his Art, and there is no man without his vse ; occasion entices him, none enticeth him ; and hee mooues by affection, not for affection ; hee loues glory, scornes shame, and gouerneth and obeyeth with one countenance ; for it comes from one consideration. He calls not the varietie of the World chances, for his meditation hath trauelled ouer them ; and his eye mounted vpon his ynderstanding, seeth them as things ynderneath. He couers not his bodie with delicacies, nor excuseth these delicacies by his body, but teacheth it, since it is not able to defend its owne imbecillitie to shew or suffer. Hee licensth not his weaknes, to weare fate, but knowing reason to bee no idle gift of nature, hee is the Steeres-man of his owne destiny. Truth is his Goddesse, and he takes paines to get her, not to look like her. He knows the condition of the world, that hee must act one thing by another, and then another. To these he carries his desires, and his desires him ; and stickes not fast by the way (for that contentment is repentance) but knowing the circle of all courses, of all intents, of all things, to haue but one center or period, without all distraction he hasteth thither and ends there, as his true and naturall element. He doth not contemne fortune, but not confesse her. He is no Gamster of the world (which only complaine and praise her) but being onely sensible of the honesty of actions contemnes a particular profit as the excrement or skum, Vnto the society

CHARACTERS.

of men he is a *Sunne*, whose clearenesse directs their steps in a regular motion: when he is more particular, hee is the wise-mans friend, the example of the indifferent, the medicine of the vicious. Thus time goeth not from him, but with him and he feesles age more by the strength of his soule, than the weakenes of his body: thus feesles he not paine, but esteemes all such things as friends that desire to file off his fetters, and help him out of prison.

An old Man.

IS a thing that hath been a man in his daies. Old men are to be knowne blind-folded: for their talk is as terrible as their resemblance. They praise their own times as vehemently, as if they would sell them. They become wrinkled with frowning & facing youth: they admire their own customes, even to the eating of red herring, and going wet-shod. They call the rhombe vnder the girdle grauitie, and because they can hardly smile at all, their posies are vnder their girdles. They count it an ornament of speech, to close the period with a cough; and it is venerable they say, to spend time in wiping their driueled beards. Their discourse is answerable, by reason of their obstinacy: and their speech is much, though little to the purpose. Truths & lyes passe with an equall affirmation, for their memories feuerall is worne into one receptacle, and so they come out with one sense. They teach their seruants their duties with as much scorne and tyrannie, as some people teach their dogs to fetch. Their enuy is one of their diseases. They put off & on their clothes, with that certainty, as if they knew, their heads would not direct them, and therefore custome should. They take a pride in halting and going stiffely, and therefore their staues are carued and tipped; they trust their attire with much of their grauitie; and they dare not go without a gown in summer. Their hats are brushed to draw mens eyes off from their faces; but of all, their *Pomanders* are worn to most purpose, for their putrified breath ought not to want either a smell to defend, or a dog to excuse.

CHARACTERS.

A Country Gentleman

IS a thing out of whose corruption, the generation of a Justice of Peace is produced. Hee speaks statutes and busbandry well enough, to make his neighbours thinke him a wise-man; hee is well skilled in *Aritmetike* or rates; and hath eloquence enough to saue his two-pence. His conuersation amongst his Tenants is desperate; but amongst his equals full of doubt. His trauell is seldome farther then the next market towne, and his inquisition is about the price of Corne: when hee trauelleth hee will goe ten mile out of the way, to a Cosens house of his to saue charges; and rewards the Seruants by taking them by the hand when hee departs. Nothing vnder a *Sub-pœna* can draw him to London; and when he is there, hee stickes fast vpon euery Obiect, casts his eyes away vpon gazing, and becomes the prey of euery cut-purse. When he comes home those wonders serue him for his holliday talke. If hee goes to Court, it is in yellow stockings; and if hee bee in winter, in a sleight raffeie cloke, and pumpes and pantaffles. Hee is chayn'd, that wooes the vther for his comming into the presence, where he becomes troublesome with the ill managing of his rapier, and the wearing of his girdle of one fashion and the hangers of another; by this time he hath learned to kisse his hand, and make a leg both together, and the names of Lords and Counsellors; hee hath thus much toward entertainment and curtesie, but of the last he makes more vse; for by the recital of *my Lord*, he coniuers his poore countrymen. But this is not his element, but hee must home againe, being like a Dor, that ends his flight in a dunghill.

CHARACTERS.

A fine Gentleman

I*S the Cynamon tree*, whose barke is more worth then his body. He hath read the book of good maners, & by this time each of his limbes may read it. He alloweth of no iudge, but the eye: painting, bouldstring and bumbasting are his *Orationers*: by these also he proues his industry: for he hath purchased legs, haire, beauty, and straightnesse, more then nature left him. He vnlockes maiden-heads with his language, and speakes *Euphuor* not so gracefully as heartily. His discourse makes not his behauiour, but he buyes it at Court, as countrymen their clothes in Burchin lane. He is somewhat like the *Salamander*, and liues in the flame of loue, which paines hee expresseth comically: and nothing grieues him so much, as the want of a Poet to make an issue in his loue; yet hee sighes sweetly, and speakes lamentably: for his breath is perfumed, and his words are winde. Hee is best in season at Christmas; for the Boores head and Reueller come together; his hopes are laden in his qualitie, and lest fiddlers should take him vnprovided, he weares pumpes in his pocket; and lest he should take fiddlers vnprovided, he whistles his own galliard. He is a calender of ten yeares, and mariage rusts him. Afterwards he maintaines himselfe an implemant of houshold by caruing and vshering. For all this he is iudiciall onely in Taylors and Barbers; but his opinion is euer ready and euer idle. If you will know more of his Arts, the Brokers shop is the witnes of his valour, where he lies wounded, dead, rent & out of fashion, many a spruce suite ouerthrowne by his fantastikenes:

An elder Brother

I*S a creature borne to the best aduantage of things without him; that hath the start at the beginning, but loyters it away before the ending. He lookes like his Land, as heauily, and durtily, as stubbornely. He dares do any thing but fight:*
and

CHARACTERS.

and feares nothing but his Fathers life and minority. The first thing he makes knowne is his estate; and the load-stone that drawes him is the vpper end of the table. He wooeth by a particular, and his strongest argument is the ioynture. His obseruation is all about the fashion, and he commends Part-lets for a rare deuice. Hee speakes no language, but smells of Dogges or Haukes; and his ambition flies Iustice-height. He loues to be commended, and he will go into the Kitchen, but heele haue it. He loues glory, but is so lazy, as he is content with flattery. He speakes most of the precedencie of age, and protests Fortune the greatest vertue. He summoneth the old Seruants, and tels what strange acts he will doe, when he raignes. Hee verily beleeueth House-keepers the best Common-wealths men; and therefore studies baking, brewing, greasing, and such, as the lims of goodnesse. He iudgeth it no small sight of wisdom to talke much, his tongue therefore goes continually his errand, but neuer speedes. If his vnderstanding were not honester than his wil, no man should keepe a good conceit by him; for hee thinkes it no theft, to sell all he can to opinion. His pedigree and his Fathers sealer, are the stilts of his crazed disposition. Hee had rather keepe company with the dregges of men, than not to bee the best man. His insinuating is the inuiting men to his house; and he thinkes it a great modesty, to comprehend his cheere vnder a peece of Mutton & a Rabbet; if by this time he be not knowne, he will go home againe, for he can no more abide to haue himselfe concealed, then his Land; yet he is as you see good for nothing, except to make a Stallion to maintaine the race.

A Welchman

IS the Oyster, that the pearle is in, for a man may be pickt out of him. He hath the abilities of the minde in *potentia*, and *actu* nothing but boldnesse. His cloathes are in fashion before his body, and he accounts boldnesse the cheefest vertue. Aboue all men he loues a Herald, and speakes pedigrees

CHARACTERS.

naturally. Hee accompts none well descended, that call him not Cosen; and prefers *Owen Glendower* before any of the nine Worthies. The first note of his familiaritie is the confession of his valour; and so he preuents quarrels. Hee voucheth Welch a pure, and vnconquered language; and courts Ladies with the story of their Chronicle. To conclude, hee is precious in his owne conceit, and vpon *S. Davids* day without comparison.

A Pedant

HE treads in rule, and one hand skans verses, and the other holds his scepter. He dares not think a thought that the Nominatiue case gouernes not the verbe; and he neuer had meaning in his life, for he trauelled onely for words. His ambition is *Criticisme*, and his example is *Tully*. Hee values phrases, and elects them by the sound, and the eight parts of speech, are his seruants. To be brieue, he is a *Heracleite*, for he wants the plurall number, hauing only the single qualitative of words.

A Seruingman

IS a creature which though he be not drunke, yet is not his own man. He tels without asking, who ownes him, by the superscription of his livery. His life is for ease and leasure much about gentleman-like. His wealth enough to suffice nature, and sufficient to make him happy, if he were sure of it; for he hath little and wants nothing, hee values himselfe higher or lower, as his maister is. He hates or loues the men, as his Master doth the Master. Hee is commonly proud of his Masters horses, or his Christmas; he sleeps when he is sleepe, is of his religion, onely the clocke of his stomacke is set to goe an hower after his. He seldome breakes his owne clothes. Hee neuer drinckes but double, for he must be pledg'd: nor commonly

CHARACTERS.

ready without some short sentence nothing to the purpose : and seldome abstaines till he come to a third. His discretion is to be carefull for his Masters credit, and his sufficiencye to marshall dishes at a table, and to carue well. His neatnesse consists much in his haire and outward linnen. His courting language, visible bawdy jest ; and against his matter faile, he is alway ready furnished with a song. His inheritance is the chamber-maid, but often purchaseth his Masters daughter, by reason of opportunitie, or for want of a better ; he alwaies cuckold himselfe, and neuer marries but his own widdow. His master being appeased, he becomes a retainer, and entailes himselfe and his posteritie vpon his heires males for euer.

An Host

IS the kernell of a signe : or the signe is the shell and mine. Host is the snail. Hee consists of double beere and fellowship, and his vices are the bawdes of his thirst. He entertaines humbly, and giues his guests power, as well of himselfe as house. He answers all mens expectations to his power, saue in the reckoning : and hath gotten the trick of greatnes, to lay all mislikes vpon his seruants. His wife is the *Camminseed* of his doue-house : and to bee a good guest is a warrant for her libertie. Hee traffiques for guests by mens friends, friends friend, and is sensible onely of his purse. In a word he is none of his own : for hee neither eates, drinkes, or thinkes but at other mens charges and appointments.

An Ostler

IS a thing that scrubbeth unreasonably his horse, reasonably himselfe. He consists of Trauellers, though he be none himselfe. His highest ambition is to be Host, and the inuention of his signe is his greatestt wit : for the expressing whereof hee sends

CHARACTERS.

sends away the Painters for want of vnderstanding. He hath certaine charmes for a horse mouth, that hee should not eat his hay : and behind your back, he will cozen your horse to his face. His curry-combe is one of his best parts, for hee expresseth much by the ginging : and his mane-combe is a Spinners card turn'd out of seruice. Hee pusses and blowes bauer your horse, to the hazard of a double lugg : and leaues much of the dressing to the proverbe of *Mulino scabrum*, one horse rubs another. Hee comes to him that calls loudest not first; he takes a broken head patiently, but the knave he feels not. His truest honesty is good fellowship, and he speaks Northerne, what country-man soeuer. He hath a pension of Ale from the next *Smith & Saddler* for intelligence. He loves to see your side, and holds your stirrop in expectation.

A good Wife

[S]he is a mans best mouable, a satch incorporated with the stock, bringing sweet fruit; one that to her husband is more then a friend, lesse then trouble: an equall with him in the yoke. Calamities and troubles shee shares alike, nothing pleases her that doth not him. She is relative in all; and hee without her but halfe himselfe. She is his absent hands, eyes, ears, and mouth: his present and absent All. She frames her nature vnto his howsoeuer, the *Hia-cinth* follows not the Sunne more willingly. Stubbornnes and obstinacie are herbs that grow not in her garden. She leaues railing to the gossips of the towne, and is more seene then heard: her houshold is her charge, her care to that makes her seldome non-resident. Her pride is, but to be cleanly, and her thrife not to be prodigall. By her discretion she hath children, not wantons; a husband without her is a misery in a mans apparell: none but she hath an aged husband, to whom shee is both a staffe and a chaire. To conclude, she is both wise and religious, which makes her all this.

CHARACTERS.

A Melancholy man

IS a stranger from the droue: one that nature made sociable; because she made him man, and a crazed disposition hath altered. Impleasing to all, as all to him; stragling thoughts are his content, they make him dreame waking, there's his pleasure. His imagination is neuer idle, it keeps his minde in a continuall motion, as the poise the clocke: hee winds vp his thoughts often, and as often vn-windes them; *Penelope* webbs thriues faster. Hee is seldome be found without the shade of some grove in whose bottom a river dwells. He carries a cloud in his face, neuer faire weather: his outside is framed to his inside, in that hee keeps a *Decorum*, both vnseemly. Speake to him, he heares with his eyes, cares follow his minde, and that's not at leisure. He thinks busines, but neuer does any; he is all contemplation no action. Hee hewes and fashions his thoughts as if hee meant them to some purpose, but they proue vnprofitable; as a peece of wrought timber to no vse. His spirits and the sunne are enemies, the sun bright and warme, his humor blacke and cold; varietie of foolish apparitions people his head, they suffer him not to breath, according to the necessities of nature; which makes him sup vp a draught of as much aire at once, as would serue thrice. Hee denies nature her due in sleep, and ouerpaies her with watchfulness; nothing pleaseth him long, but that which pleaseth his own fantasies; they are the consuming euils, and euill consumptions, that consumes him aliue. Lastly, he is a man onely in shew, but comes short of the better part; a whole reasonable soule, which is mans chiefe preheminance, and sole mark from creatures senceable.

A Saylor

IS a picht peece of reason calkt and tackeld; and onely studied to dispute with tempests. Hee is part of his own prouision.

CHARACTERS.

fion; for he liues euer pickeld. A fore-wind is the substance of
 his creede; and fresh water the burden of his prayers. Hee is
 naturally ambitious, for he is euer elymining, out of which as natu-
 rally hee seares; for hee is euer flying: time and hee are euery
 where; euer contending who shall auis first: hee is well winded
 for hee tires the day and out-runs the darknesse. His life is like a
hewke, the best part mewed, and if he liue till three coates is a
 Maister. Hee sees GODS wonders in the deepe; but so as
 rather they appeare his play-fellowes; then stirrers of his zeale:
 nothing but hunger and hard racket can conuert him: and then
 but his upper deck neither for his hold neither seares nor hopes.
 His sleepes are but repouals of his dangers. And when hee
 wakes; tis but next stage to dying: His wisdom is the coldest
 part about him, for it euer poynts to the North, and it lies lowest;
 which makes his valour euery tide oreflow it. In a storme tis
 disputable, whether the noyse be more his or the Elements; and
 which will first leaue scolding; on which side of the shippe hee
 may bee saured best, whether his faith be at starbord or lar-
 bord: on the helme at that time not all his hope of heauen: His
 keele is the Embleme of his conscience: till it be split he neuer
 repents, and then no farther then the land allowes him: his lan-
 guage is a new confusion; and all his thoughts new nations; his
 body and his ship are both one burthen: nor is it knowne who
 stowes most wine, or rowles most: onely the ship is guided, hee
 has no sterne, a barnacle and he are bred together, both of one
 nature, and tis feared one reason: vpon any but a wodden horse
 hee cannot ride, and if the winde blow against him he dare not
 he swaues vpon his seare as to a sayle yarde; and cannot sit vn-
 lesse he beare a flagge staff: if euer hee be broken to the saddle,
 tis but a voyage still, for hee mistakes the bridle for a bowllin,
 and is euer turning his horse tayle: he can pray, but tis by rote,
 not faith: and when hee would hee dares not; for his brackish
 beelife hath made that *ominous*. A rocke or a quick sand pluck
 him before hee bee ripe, else hee is gatherd to his friends at
 wapping.

CHARACTERS.

A Soldier

IS the husband-man of valor, his Sword is his plow; which honor and aqua-vita, two fierce mettall ledges, are ever drawing. A younger brother best becomes arms; an elder, the thanks for them; every hear makes him a haunter, and dishonours abroad are his Sowers. He is actually his *Prince*, but passively his angers servant. He is often a desirer of learning, which once arrived at, proves his strongest armor: he is a lover at all points; and a true defender of the faith of women: more wealth than makes him seeme a handsome foe, lightly he conceits not, less is below him: hee never truly wants, but in much having, for then his ease and leacherie afflict him: the word *peace* though in prayer makes him start, and **GOD** hee best considers by his power; hunger and cold ranke in the same file with him, and hould him to a man: his honour-esse and the desire of doing things beyond him, would blow him greater then the sonnes of *swack*. His religion is commonly, as his cause is (doubtfull) and that the best devotion keeps best quarter: he seldom sees gray haire, some none at all, for where the sword falls, there the flesh gives fire: in Charity hee goes beyond the Clergy, for hee loves his greatest enemy best, much drinking; he seemes a full Student, for hee is a great desirer of controversies, hee argues sharply and carries his conclusion in his scabbard; in the first refining of mankind this was the gold, his actions are his armor, His alay (for else you cannot worke him perfectly) continual duties, heavy and weary marches, lodgings as full of need as cold diseases, No time to argue, but to execute. Linke him with these, and linke him to his squadrons; and hee appeares a most rich chaine for *Princes*.

CHARACTERS.

My Talyor

IS a creature made vp of the lints, that were pared off from *Adam*, when hee was rough cast. The end of his Being differeth from that of others, and is not to serue God, but to couer sinne. Other mens pride is his best Patron, and their negligence a maine passage to his profit. He is a thing of more then ordinarie iudgement; For by vertue of that he buyeth land, buildeth houses, and raiseth the low-set roofof his crocke-legged Fortune. His actions are strong in Counters, and for their notoriousnes alwaies vppon Record. It is neither *Amadis de Gaule*, nor the Knight of the *Sunne*, that is able to resist them. A ten groases Fee setteth them on foote, and a brace of Officers bringeth them to execution. He handleth the Spanish Pike, to the hazard of many poore Egyptian vermines; and did shew of his valour seerneth a greater Gander, then will come the top of his middle-finger. Of all weapons he most affecteth the long Bill, and this he will manage to the great prejudice of a customers estate. His spirit, notwithstanding is not so much as to make you thinke him Man; like a true Mungrell hee neither bites nor barks; but when your back is towards him. His heart is a lump of congealed saw; *Præter hæc* was a sleepe while it was making. He differeth altogether from God; for with him the best pieces are still marked out for damnation, and without hope of recouerie shall be cast downe into Hell. He is partly an Alchymist; for hee extracteth his owne apparell out of other mens clothes; and when occasion serueth, making a Brother of his *Alom bike*, can turne your silks into gold, and hauing furnished his necessities after a month or two, if he be vrg'd vnto it; reduce them againe to their proper substance. Hee is in part likewise an Arithmetitian, cunning enough in Multiplication and Addition, but cannot endure Subtraction; *Sumerus totalis* is the language of his Canaan; *et vsque ad ultimum quadrans* the period of all his Charitie. For any

CHARACTERS.

any skill in Geometry I dare not commend him ; For hee could neuer yet finde out the dimensions of his own conscience : Notwithstanding he hath many Bottomes, it seemeth this is alwaies bottomlesse. He is double yarded, and yet his female complaineth of want of measure. This may goe neere to make him for the right his Ancestors had peradventure in the Chancell, to get vp into the Belfrie, and there for her better contentment ring all in. The colour of his complexion presents further enquire, and to forestall iudgement giueth a ready Character of his base Condition. In a word, he is *Moose* (boyish for his courage) yet not *Mucebo*, witlesse for his yeares, and so with a *libera nos a malo*; I leaue you, promising to amend whatsoeuer is amiss at his next returne.

A Puritane

IS a diseased peece of Apocrypha, blind him to the Bible and hee corrupts the whole text; Ignorance, and false feeds, are his founders; his Nurses; Raylings; Rabbles; and round breaches; his life is but a borrowed blast of wind; for hee wears two religions; as hee wears two doores hee is euer whirling. Truly whose child he is, is yet unknowne; for willingly his Faith allowes no Father, onely thus far his pedigree is found; bragget and he flourish about a time first; his stiffe zeale keepes him continually Coftine; which withers him into his own translation; and till hee eate a Schoolman hee is hisse bound; hee euer prays against *non Residues*; but is himselfe the greatest discontinuer; for hee neuer keepes neere his text; any thing that the Law allowes; but marriage and March beare; hee murmures at: what it disallowes and holds dangerous makes him a discipline. Where the gate stands open he is euer seeking a stile; and where his learning ought to elime, hee creepes through; giue him aduice, you runne into traditions, and vrge a modest course hee cries out, Counsell. His greatest care is to contemne obedience; his last care to serue God handsomely and cleanly; hee is now become so crosse a kinde of teaching that should the Church enioyne

CHARACTERS.

chance: Shirts; hee were loose more sence then single prayers
 is not his, nor more in those then still the same petitions, from
 which he either feares a learned faith, or doubts God under-
 stands not at first hearing. Shew him a Ring he runs back like
 a Beare; and hates square dealing: as allied to Caps, a paire
 of Organs blow him out of the Parish, and are the only glist-
 pipes to cook him. Where the meate is best, there hee con-
 futes most; for his arguing is but the efficacy of his eating;
 good bits he holds breeds good positions, and the Pope hee
 best concludes against in Plumbroth. He is often drunke, but
 not as we are, comperally, nor can his sleep then cure him, for
 the fumes of his ambition make his very soule deafe, and that
 final Beec that should alay him (silence) keeps him more fur-
 stied; and makes his heere breake out in private howlers, wo-
 men and Lawyers are his best Disciples, the one ever frute,
 longs for forbidden Oastme, the other up mainstaine forbid-
 den titles, both which hee sweares amongst them: hence hee
 dare not be for that loves order; yet if he can bee brought to
 Ceremonie, and made blith of it, he is converted.

A Whore

Is a hie way to the Duell, he that lookes upon her with de-
 light begins his voyage, that stiles to talk with her mends
 his pace; and who enjoys her is at his journey end. Her bea-
 uty is the tilted Lees of pleasure, daffe over with a tittle dea-
 illog to hold comfort, till her shees dead, and falls vpon the
 palis; The sinnes of other women shee will Landscipe, far off
 and full of shadow, hers in Scattie, neere hand, and bigger
 the life shee priors begins, for her stock is a white thorne
 which be care and grassed on, shee grows a Medler. Her trade is
 opposite to many other, for shee sets vp without credit, and too
 much custome breakes her; The money that she gets is like a
 Traitors, given only to corrupt her, and what she gets, serues
 but to pay diseases. Shees euer moord in sinne, and euer men-
 ding, and after thirtie, shees the Surgions creature; shame
 and Repentance are two strangers to her, and onely in an

CHARACTERS

hospitall acquainted she turns a Reprobate, like Cain, she murders, finding no habitation but her stern, and looks the face of Justice like a Fellow. The first year of her trade she is the Eyeless, scratches and cries to draw on more affliction: the second Soars: the third a Ramage whoore: the fourth and fifth, she is an intermeddler, prays for her selfe and suffers all she reaches from thence to set free, borrows the name of white whoore, for then her blood forsakes her: with false Rumors, and now she has mended three coates; Now she grows waggish and disports together, swears her wing, she is a kitchin, but yet for a house for her health, and focuses to keep her cool, yet still she is in a house, she does her selfe else: the next summer Higgard, still more cunning, and if any are doctored, she is more craftie. All cases and cases are doubled now upon her, and she has perched, as now she is rich, her power, and all these years she has a Cold and Killas: the next is Bullard, Harsh, and there I have had

A very Whore

Is a woman. She enquires out all the great meetings, which are medicines for her itching. Shee kisseth open mouth'd, and spits in the palmes of her hands to make them moist. Her eyes are like Free-hooters, living upon the spoile of Stragglers, and she baiteth her desires with a million of prostitute countenances, and equipments; In the light she listneth to Ram-lig, but in the dark she understands lingers best. She will sell her smock for Cuffs, and so her shoes be fine, she cares not though her stockings want faste. Her modestie is curiousitie, and her smell is one of her best ornaments. She speakes not as spanne breadth. And to have done, she is the cook and the meat, dressing her selfe all day to be tasted, with the best appetite at night.

THE CHARACTER OF
a happie life : By H. W.

How happie is he borne or taught,
That serueth not an others will;
Whose armor is his honest thought,
And silly truth his highest skill.

Whose passions not his masters are
Whose heart is still prepar'd for death :
Whose eye the world with care
Of Princely line, or vulgar breath.

Who hath his life from rumors freed,
Whose conscience is his strong retreat,
Whose state can neither flatterers feed,
Nor mine make accusers great.

Who ennieth none whom chance doth raise,
Or vice, who neuer vnderstood :
How deepest wounds are giuen with praise,
Not rules of state, but rules of good.

Who vnto God doth late and early pray,
More of his grace, then gifts to lend ;
Who entertaines the harmelesse day,
With a well chosen booke or friend.

This man is free from seruaile bands,
Of hope to rise, or feare to fall :
Lord of himselfe, though not of lands.
And hauing nothing, he hath all.

THE CHARACTER OF
A PUBLIC LIFE: BY H. W.

And thy worth his highest skill,
Whose error is his honest thought,
That truth not an others will;
On which is he so much of thought,

Of princely soul, or vulgar breath,
Unic into the world with care
Whole soul is still prepared for death;
Whose passions not his matters are

Not time make accents great,
Whole state can neither flatterers feed,
Whole conscience is his strong retreat,
Who hath his life from rumors freed,

Not rules of state, but rules of good,
How deepest wounds are given with pride,
Or vice, who never understood;
Who furnish none whom chance doth ride,

With a well chosen book or friend,
Who encounters the harmful day,
More of his grace, then guilt to lend;
Who unto God doth late and early pray,

And having nothing, he hath all,
Lord of himself though not of lands,
Of hope to rise, or fear to fall;
This man is free from servile bands,



NEWES; FROM ANY WHENCE:

OR

Old Truth vnder a supposall of
Noueltie.

Occasioned by diuers Essayes and priuate
passages of wit betweene sundry Gentlemen
vpon that subiect.

News from Court.



It is thought here; that there are as great
miseries beyond happinesse; as a this side it;
as *being in loue.* That truth is euery man
by assenting. That time makes euery thing
aged; and yet it self was neuer but a minute
old. That next sleepe; the greatest deuourer
of time is businesse: the greatest stritcher of
it, *Passion*; the truest measure of it, *Contemplation.* To bee saued,
alwaies is the best plot: and vertue alwaies cleeres her way as
shee goes. *Vice* is euer behind-hand with it selfe: That *wit* and
a *woman* are two fraile thinges; and both the frailer by concur-
ring. That the meanes of begetting a man hath more encrease
mankind then the end. That the madnesse of loue is to be sicke
of one part; and cured by another. The madnesse of ielousie,
that it is so diligent, and yet hopes to loose his labour. That all
women for the bodily part, are but the same meaning put in di-
uers words: That the difference in the sense is their vnderstan-
ding.

NEWES.

ding. That the wisdom of *Action* is *Discretion*, the knowledge of contemplation is truth, the knowledge of action is men. That the first considers what should bee, the latter makes vse of what is. That euery man is weake in his owne humours. That euery man a little beyond himselfe is a foole. That affectation is the more ridiculous part of folly then ignorance. That the matter of greater is comparison. That GOD made one world of *Substances*; man hath made another of *Art* and *Opinion*. That *Money* is nothing but a thing which *Art* hath turned vp trunp. That custome is the soule of circumstances. That custome hath so farre preuailed, that truth is now the greatest newes.

Sr. T. O.

Answer to the Court Newes.

THAT *Happinesse* and *Misery* are *Antipodes*. That *Goodnesse* is not *Felicity*, but the roade thither. That mans strength is but a vicissitude of falling and rising. That onely to refraine ill, is to bee ill still. That the plot of saluation was laid before the plot of *Paradise*. That enjoying is the preparatiue to contemning. That he that seekes opinion beyond merit, goes lust to far back. That no man can obtaine his desires; not in the world hath not to his measure. That to studie men is more profitable than bookes. That mens loues are their afflictions. That piles of honour are scales to still ambition. That to be a King is faines *Aust*, and feares *quien*. That the soules of women and louers are wrapt vp in the portmanque of their senses. That imagination is the end of man. That wit is the web, and wisdom the woofe of the cloth, so that womens soules were neuer made vp. That enuy knowes what it will not confesse. That *Goodnesse* is like the art-prospectiue, one point center, begetting infinite rayes. That man, woman, and the diuell, are the three degrees of comparison. That this newes holds number but not weight; by which couple all things receive forme.

Country News.

THAT there is most heere, for it gathers in going. That reputation is measured by the acre. That pouertie is the greatest dishonesty. That the pity of (*alas poore soule*) is for the most part mistaken. That rost beefe is the best smell. That a Iustice of peace is the best relique of Idolatry. That the Allegorie of Iustice drawne blind, is turned the wrong way. That not to liue to heavenly is accounted great wrong. That wisdom descends in a race. That wee loue names better than persons. That to hold in Knights seruice is a slippery seruice. That a Papist is a new word for a traytor. That the duty of Religion is lent, not paid. That the reward is lost in the want of humilitie. That the Puritan persecution is as a cloud that can hide the glory of the light, but not the day. That the emulation of *English* and *Spaniards* to bee the *King's* Countrymen, thrust the honor on the *Welsh*. That a Countie neuer attaines his selfe knowledge but by report. That his best smelting is a hearne dogge. That many geese march abroad whom they know not their owne Fathers. That Ioue is the pailow worme. That a woman is the effect of her own fast fauour. That to remember, to know, and to vnderstand, are three degrees not vnderstood. That country ambition is no vice, for there is nothing aboue a man. That fighting is a seruingmans valour, martyrdome their masters. That no linc linge is to fill vp the dayes we liue. That the zeale of some mens religion reflects from their friends. That the pleasure of vice is indulgence of the present, for it endures but the acting. That the proper reward of goodnes is from within, the external is policie. That good and ill is the crosse and pile in the game of life. That the soule is the lampe of the body, reason of the soule, religion of reason, faith of religion, Christ of faith. That circumstances are the atomies of policie, censure the being, action the life, but successe the ornament. That authoritie presseth downe with weight, and is thought violence: po-

NEWSA

liey trips vp the heeles and is called dexteritie. That this life is a throng in a narrow passage, he that is first out findes ease, he in the middle worst, hemb'd in with troubles, the hindmost that driues both out afore him, though not suffring wrong, bath his part in doing it. That God requires of our debts, a reckoning, not paiment. That heauen is the easiest purchase, for we are the richer for the disbursing. That liberalitie shold haue no object but the poore, if our mindes were rich. That the mysterie of greatnes is to keepe the inferior ignorant of it. That all this is no newes to a better wit.

That the Citie cares not what the Country think.

St. T.R.

News from the very Country.

THAT it is a friperie of Courtiers, Marchants, & others which haue been in fashion, and are very neere worn out. That Iustices of Peace haue the selling of vnderwoods, but the Lords haue the great fols. That Iesuits are like Apticocks, heretofore here & there one succour'd in a great mans house and cost deare, now you may haue them for nothing in euery cottage. That euery great vice is a Pike in a Pond that deuoures vertues and lesse vices. That it is wholsomest getting a stomach, by walking on your own ground: and the thriftiest laying of it at an others table. That debtors are in *London* close prisoners, and here haue the libertie of the house. That *Atheists* in affliction, like blind beggars, are forced to aske though they know not of whom. That there are (God bee thanked) not two such acres in all the country, as the *Exchange* and *Westminster Hall*. That onely Christmas Lords know their ends. That women are not so tender fruit, but that they do as well, and beare as well, vpon beds, as plashed against walles. That our carts are neuer worse employed, than when they are waited on by coaches. That sentences in Authors, like haire in an horse-taile, concur in one root of beauty and strength, but being pluckt out, one by one, serue onely for springes and snares. That both want and abun-

NEWS.

abundance equally aduance & recedeth man from the world,
 as common flowers are both good & casting for an hawke. That
 I am sure there is none of the forbidden fruit left, because
 wee doe not all eat thereof. That our best three pil'd mis-
 chiefe comes from beyond the sea, and rides post through
 the country, but his errand is to Court. The next to his wife
 and children, your owne wife and children are best pa-
 rime, anothers wife and your children worse, your wife
 and anothers children worst. That Statesmen hunt their
 fortunes, and are often at the pale: Favorites course her and
 are ever in view. That intemperance is not so vnwholsome
 heere, for some euer saw sparrows like of the pox. That here
 is no trechery nor fidelity, but it is because here are no se-
 crets, That Court motions are vp and downe; ours circular:
 theirs like squids cannot stay at the highest, nor returne to
 the place which they rolc from, but vanish and weare out in
 the way, Ours like mil-wheeles busie without changing
 place, they haue peremptory fortunes, we vicissitudes.

I. D.

Answere to the very Country News.

IT is a thought, that man is the cooke of time, and made
 dresser of his owne fasting. That the five Sences are
 Cinque-ports for temptation, the traffick sinne, the Lieu-
 tenant *Satan*, the custome-tribute, soules. That the Citi-
 zens of the high Court grow rich by simplicitie: but those
 of *London* by simple craft. That life, death and time, doe
 with short cudgels dance the Matachine. That those which
 dwell vnder the *Zona Torrida*, are troubled with more
 dampes, then those of *Frigida*. That *Polisie* and *Super-
 stition* hath of late hir masque rent from her face, and
 shew is found with a wry mouth and a stinking breath, and
 those that courted her hotly, hate her now in the same
 degree, or beyond. That nature too much louing her owne,

. NEWS .

becomes unnatural and foolish. That the soule is sometimes like an egge, hatched by a yong pullet, who often sitting from her nest, makes hot and cold bigger sorcerers, which her wanton youth will not believe, till the faire shell being broken, the stink appeareth to profit others, but cannot her. That those are the wise ones, that hold the superficies of nature, to support her contrarie and all-sufficient. That clemency with in and without is the nurse of rebellion. That thought of the future is retired into the country, and time present dwells at Court. That I living neere the churchyard, where many are buried of the pest, yet my infection cometh from Spain, and it is feared it will disperse further into the kingdom.

Newes to the Uniuersitie.

A Meere Scholler, is but a liue book. Action doth out-
 preesse knowledge, better then words; so much of the
 soule is lost, as the body cannot vtter. To teach should rather
 be an effect, then the purpose of learning. Age decaies na-
 ture, perfects Art: therefore the glory of youth, is strength
 of the gray head, wisdom; yet most condemne the follies
 of their owne infancie, run after those of the worlds, and in
 reuerence of antiquitie will heare an old error against a new
 truth. *Logick* is the *Heraldy* of Arts, the array of iudge-
 ment; none it selfe, nor any science without it: where it and
 learning meet not, must be either a skilfull ignorance, or a
 wilde knowledge. Understanding cannot conclude out of
 mood and figure. Discretion, contains *Rhetorique*; the
 next way to learne good words, is to learne sense; the newest
Philosophy is soundest, the elder *Diuinitie*: *Astronomie* begins
 in Nature, ends in Magicke. There is no honesty of the body
 without health, which no man hath had since *Adam*. *Inter-
 perance* that was the first mother of sickness, is now the daugh-
 ter. Nothing dies but qualities. No kinde in the world can
 perish without ruine of the whole. All parts help one another
 (like

NEWS.

(like States) for particular interest. So in Arts which are but translations of Nature. There is no sound position in any one, which, imagine false, there may not from it bee drawne strong conclusions, to disprove all the rest. Where one truth is granted, it may be by direct meanes brought, to confirme any other controuerted. The soule and bodie of the first man, were made fit to be immortall together, wee cannot live to the one, but we must die to the other. A man and a Christian are two creatures. Our perfection in this World is vertues in the next knowledge, when wee shall see the glory of God in his owne face!

Notes from Sea.

THAT the best pleasure is, to haue no object of pleasure, and vniformitie is a better prospect then varietie. That putting to Sea is change of life, but not of condition; where risings and fells, calmes and crosse-gales are yours in order and by turne, forewinde but by chance. That it is the worst winde to haue no winde, and that your smoothe fac'd Courtier, deadning your course by a calme, giues greater impediment, then an open aduersaries crosse-gale. That leuitie is a vertue, for many are held vp by it. That its nothing so intricate and infinite to rig a ship as a Woman, and the more either is fraught, the apter to leake. That to punke the one and succue the other, is alike noysome. That small faults habituated are as dangerous as little leakes vnfound, and that to punish and not prevent is to labour in the pump, and leaue the leak open. That it is bestrifking false before a storme, and necessitie in it. That a litle time in our life is best, as the shortest cut to our Hauen is the happiest voyage. That to him that hath no Hauen, no winde is friendly, and yet it is better to haue no Hauen, then some kinde of one. That expedition is euery where to be bribed but at Sea. That gaile workes this miracle to make men walke vpon the water, and that the sound of commoditie drowns the noise of a storme, especially of

NEWES.

an absent one. That I have once in my life out-gone night at Sea, but neuer darkness: and that I shall neuer wonder to see a hard World, because I haue liued to see the Sun a bankrupt, being ready to starue for cold in his perpetuall presence. That a mans companions are (like ships) to bee kept in distance, for falling foule one of another, onely with my friend I will close. That the fairest field for a running head is the Sea, where he may runne himselfe out of breath, and his humour out of him. That I could carry you much further, and yet leaue more before then behinde, and all will bee but *via Nautis*, without print or tracke, for so is morall instruction to youtnes watrith humour. That though a Ship vnder saile be a good sight, yet it is better to see her moored in the Hauen. That I care not what become of this stalle Barke of my flesh, so I saue the Passenger. And heere I cast Anchor.

Forreign Newes of the year

1614

From France.

It is deliuered from France that the choise of friends there is as of their Wines, those that being new are hard and harsh, prove best; the most pleasing are least lasting. That an enemy fierce at the first onser is as a torrent tumbling downe a Mountaine, & while it beares all before it: haue but that whiles patience you may passe it dry-foote. That a penetrating iudgement may enter into a mans minde by his bodies gate; if this appeare affected, apish, and vnsstable; a wonder if it be settled.

That vaine-glory, new fashions and the French disease are vpon tearmes of quitting their Countreys Allegance to bee made free Detisons of England. That the wounds of an ancient enmitie haue their scars which cannot be so wel closed to

NEWS.

Princes pleasurable vices vspered by authoritie, and waied on by conuience, sooner punish themselves by the subjects imitation, then they can bee reformed by remonstrance or correction, so apt are all ill examples to rebound on them that giue them. That Kings heare truth oftener for the censors then their owne aduantage.

From Spaine.

THAT the shortest cut to the riches of the Indies is by their contempe. That who is feared of most, feares most. That he more vexeth the proud, that men despise them; then that they not feare them. That greatness is fruitfull enough, when other helpes faile, to begot on in selfe destruction. That it is a glosse flattering of tied cruelty to haue it with the title of clemencie. That to see much at other mens cost, and haile at his owne, is the whollomest and most acquirishing aye both in Court and Country. That those are aptest to domineer ouer others, who by suffering indignities haue learned to offer them. That ambition like a seeled Doue flies vp to fall down, it mindes not whence it came, but whither it will. That euery Gally-slauess setting light by their captiuitie, finde freedome in bondage. That to be slow in military busineses is to be so tedious as to giue the way to an enimie. That lightning, and greatness more sore then hurt.

From Rome.

THAT the venerall (called ventall) stand is to passe in the ranke of Cardinall vertues, and that those should be held henceforth his Holinesse beneficiall friends, that stane vpon hope of pardon. That where Vice is a State-commoditie, he is an offender that often offends not. That Iewes and Curtezans there, are as beasts that men feed to feed on. That for an Englishman to abide at Rome is not so dangerous as report

NEWS.

makes it, since it skills not where we live so we take heed how we live. That greatness comes not downe by the way it went vp, there being often found a small distance betwene the highest and the lowest fortunes. That racket authority is oft less at home then abroad regarded, while things that seeme, are (commonly) more a farre off then neere hand feared.

From Venice.

THat the most profitable bancke is the exercise of a mans selfe, while such as grow mouldy in idleness make their houses their tombs, and die before their death. That many dangerous Spirits lie buried in their wants, which had they mentes to their minds would dares as much as those that with their better fortunes surmount them. That professed Curtezans, if they bee any way good, it is because they are openly bad. That frugality is the richest measure of an Estate, where men feed for hunger, clothe for cold and modesty, and spend for honour, charity, and safety.

From Germany.

THat the infectious vice of drunken good fellowship is like to sicke by that Nation as long as the multitude of offenders benums the sense of offending, and that a common blot is held no staine. That discretions must bee taken by weight, not by taile: who doth otherwise, shall both proue his own too light and fall short of his reckoning. That feare and a nice fore-cast of every sleight danger seldom giues either faithfull or fruitfull counsell. That the Empire of Germany is not more great then that over a mans selfe.

NEWES.

From the low Countries.

That one of the surest grounds of a mans libertie is, not to giue another power ouer it. That the most dangerous plunge whereto to put thine enemy is desperation, while forcing him to set light by his own life, thou makest him maister of thine. That neglected danger lights soonest and heauiest. That they are wisest who in the likelihood of good, provide for ill. That since pittie dwels at the next doore to misery, he liueth most at ease that is neighboured with enuy. That the ill fortune of the warres as well as the good is variable.

News from my Lodging.

That the best prospect is to looke inward. That it is quieter sleeping in a good conscience then a whole skin. That a soule in a fat body lies soft, and is loth to rise. That he must rise betimes who would close the diuel. That *Flatterie* is increased from a pillow vnder the elbow, to a bed vnder the whole body. That *Pollie* is the vsleeping night of reason. That he who sleeps in the cradle of securitie, sinneth soundly without flatering. That guilt is the sea of the conscience. That no man is thoroughly awaked but by affliction. That a hang'd chamber in priuate is nothing so comendient as a hang'd traitor in publique. That the religion of *Papistry* is like a curtain made to keep out the light. That the life of most women is walking in their sleepe, and they talke their dreames. That chambering is counted a ciuill qualitie, then playing at tables in the Hall, though Settingmen vse both. That the best bedfellow for all times in the yette is a good bed without a fellow. That he who tumbles in a calme bed, hath his tempest within. That hee who wil rise, must first lye downe, and take humilitie in his way. That sleepe is deaths picture drawne to life, or the twilight of life and death. That in

NEWS.

leepe we kindly shake death by the hand, but when wee are awaked we wil not know him. That often sleepings are so many trials to die, that as yet we may doe it perfectly. That few dare write the true newes of their chamber, and that I have none secret enough to tempra strangers curiositie, or a servants discouerie. *God give you good morrow.*

R. B.

Newses of my morning worke.

That to be good is the way to be most alone or the best accompanied. That the way to heauen is mistaken for the most melancholy walk. That most feare the worlds opinion more then Gods displeasure. That a Court-friend seldome goes further then the first degree of charitie. That the diuell is the perfectest Courtier. That innocencie was first cozen to man, now guiltinesse hath the neereest alliance. That sleepe is deaths leger Embassador. That time can neuer bee spent; wee passe by it and cannot returne. That none can be sure of more time then an instant. That sin makes worke for repentance or the Diuell. That patience hath more power then afflictions. That euery ones memory is diuided into two parts: the part loosing all is the Sea; the keeping part is Land. That honesty in the Court liues in persecution like Protestants in Spaine. That predestination and constancie are alike vncertaine to be iudged of. That reason makes loue the Seruing-man. That vertues fauour is better then a Kings fauorite. That being sick begins a sute to God, being well possesseth it. That health is the Coach which carries to Heauen, sicknesse the post-horse. That worldly delights to one in extreme sicknesse, is like a high candle to a blind man. That absence doth sharpen loue, presence strengthens it, that the one brings suell, the other blowes till it burnes cleere: that loue often breakes friendship, that euer increaseth loue. That constancie of women and loue in men is alike rare. That Art is truths Iugler. That falshood plaies a lar-

ger part in the world then truth. That blind zeale and lame knowledge are alike apt to ill. That fortune is humblest where most contemned. That no porter but resolution keeps seate out of minde. That the face of goodnes without a body is the worst wickednes. That womens fortunes aspire but by others powers. That a man with a female wit is the worst *Herman rodric*. That a man not worthy being a friend, wrongs himselfe by being an acquaintance. That the worst part of ignorance is making good and ill seeme alike. That all this is newes onely to fooles.

Mrs. B.

News from the lower end of the Table.

IT is said among the folkes here, that if a man die in his infancy, he hath onely broke his fast in this world: If in his youth, hee hath left vs at dinner. That it is bed-time with a man at threescore and ten; and hee that liues to a hundred yeares hath walked a mile after supper. That the humble-minded man makes the lowest curtsie. That grace before meat is our election before we were; grace after, our salvation when we are gon. The soule that halts betweene two opinions, falls betweene two fooles. That a foole at the vpper end of the table is the bread before the salt. He that hates to bee reproued sits in his own light. Hunger is the cheapest sawce and nature the cheapest guest. The sensible man & the silent woman are the best discourfers. Repentance without amendment is but the shifing of a foule trencher. He that tels a lye to saue his credit, wipes his mouth with his sleeue to spare his napkin. The tongue of a iester is the fiddle that the hearts of the company dance to. The tongue of a foole carries a peece of his heart to euery man that sits next him. A silent man is a couered messe. The contented man onely is his owne caruer. He that hath many friends eates too much salt with his meate. That wit without discretion cuts other

2 NEWES.

men meat and his own fingers. That the soule of a cholerick man sits euer by the fire side. That patience is the larde of the leane meate of aduersitie. The Epicure puts his money into his belly, and the Miser his belly into his purse. That the best company makes the vpper end of the table, and not the salt-seller. The superfluity of a maus possessions is the broken meat that should remaine to the poore. That the enuious keeps his knife in his hand and swallows his meat whole. A rich foole among the wise is a gilt empty bowle among the thirsty. Ignorance is an insensible hunger. The water of life is the best wine. He that robs me of my inuention bids himselfe welcome to another mans table, and I wil bid him welcom when hee is gone. The vaine-glorious man puffes more then hee drinks. That no man can drinke a health out of the cup of blessing. To surfet vpon wit is more dangerous then to want it. He that's ouercome of any passion is dry drunke. 'Tis easier to fill the belly of faith then the eye of reason. The rich glutton is better fed then taught. That faith is the elbow for a heauy soule to leane on. He that sins that he may repent, suffers that he may take physick. He that riseth without thanksgiving goes away and owes for his ordinary. He that begins to repent when hee is old, neuer washed his hands till night. That this life is but one day of three meates, or one meale of three courses, childhood, youth, and old age. That to sup well is to liue well, and that's the way to sleep well. That no man goes to bed til he dies, nor wakes till he is dead. And therefore

Good night to you heere
and good morrow hereafter.

r. c.

Newes from the Bed.

THAT the bed is the best rendezou of mankind, and the most necessary ornament of a chamber. That Souldiers are good antiquaries in keeping the old fashion, for the first bed was the bare ground. That a mans pillow is his best counseller.

That

NEWS.

That *Adam* lay in state when the heauen was his canopie. That the naked truth is *Adam* and *Eue* lay without sheetes. That they were either very innocent, very ignorant, or very impudent, they were not ashamed the heauens should see them lye without a couerlet. That it is likely *Eue* studied Astronomie, which makes the posteritie of her sex euer since to lye on their backs. That the circumference of the bed is nothing so wide as the conuex of the heauens, yet it contains a whole world. That the five senses are the greatest sleepers. That a slothfull man is but a reasonable Dormouse. That the soule euer wakes to watch the body. That a jealous man sleeps dog-sleepe. That sleepe makes no difference between a wise-man and a foole. That for all times sleepe is the best bedfellow. That the diuell and mischiefe euer wake. That loue is a dreame. That the preposterous hopes of ambitious men are like pleasing dreames, farthest off when awake. That the bed payes *Venus* more custome then all the world beside. That if dreames and wishes had been all true, there had not beene since Popery one maide to make a Nun of. That the secure man sleeps soundly and is hardly to be awak't. That the charitable man dreames of building Churches, but starts to thinke the vugodly Courtier will pull them downe againe. That great sleepers were neuer dangerous in a state. That there is a naturall reason why Popish Priests chuse the bed to confesse their women vpon, for they hold it necessary that humiliation should follow shrift. That if the bed should speake all it knowes, it would put many to the blush. That it is fit the bed should know more then paper.

R. S.

FINIS.

